psycho-physical dualism as a sheer monstrosity, it demands, I submit, a respectful hearing. For, in my opinion, formed after a life-time of struggling with this and allied problems, it consists with a larger proportion of the empirical evidence than does any other formulation of the psycho-physical relation. While, on the other hand, I am convinced that the common horror of dualism is not adequately based ; and that no amount of emotional denouncement of dualism can rule it out of court.

It is of no little significance that the monadic theory- was adopted and forcibly expounded in the last years of the nineteenth century by the group of eminent German biologists known as the neo-Vitalists. Of this group the leading figures were the physiologists E. Pfliiger and G. von Bunge, the pathologist Rindfleisch, and the zoologist A. Pauly. It is not easy to be sure just which form of the monadic theory was entertained by these neo~Vitalists; but Pauly, who has elaborated his view more fully than the others,[1] stands stoutly and explicitly for: (i) intrinsic teleological activity in all organic processes, such activities being the psychical activities of cells and of cell-groups of which those that we can introspectively report as conscious processes are but a small selection; (2) Lamarckian transmission of the gains made by such activities, as the principal factor in organic evolution ; (3) universal animation or *Attgemeine Beseelung.* Pauly (like so many others who have discussed our general problem) neglects to grapple with the

problem of memory ; and this neglect it is which makes it impossible to state precisely his version of the monadic theory.

Pauly and the other writers of this group had little

[1] *Darzvinismus und Lamarckismus,* 1905.